

# EVANGELICAL **RECORDER**

Lutheran Bible College and Ontario Theological Seminary

Vol. 30 No. 1 Spring 1984



OUR  
90th  
YEAR

**1894 - 1984**

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Hebrews 13: 15&16

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As co-ordinator of Professional Development, John Saynor's responsibilities include convening seminars for clergy, lay workers, speaking at church and community groups, and public education.

At a recent seminar, Rev. Gordon Winch of Suicide Distress Centre and Mrs. Karen Letofsky of Survivors Support spoke on "Suicide: Helping the Survivors." The materials from this conference are available for those who would find them helpful in their ministry.

For these materials and any literature pertaining to prearranged funerals or Life Appreciation Services, please contact John at:

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# OUR 90th

# ANNIVERSARY



**September 12, 1894.** Few of us remember that day. Many of us ought never to forget it. It was on that day that the first class of the Toronto Bible Training School was held at Walmer Road Baptist Church. Since that day, have come: Toronto Bible College, London Bible Institute, London College of Bible and Missions, Ontario Bible College and Ontario Theological Seminary.

This is our ninetieth year of ministry. We are the third oldest Bible College in North America. More than 7,200 graduates have been trained to serve effectively at home and abroad. Of the 3429 living alumni, whose records we have, 594 are in full-time missionary work, 894 are in full-time pastoral ministries, 410 are in church-related ministries, 165 are completing further education, and 1366 are Christians in various professions and businesses! What a mighty army of warriors they are in the cause of Christ's kingdom.

The explanations for the past and our expectations for the future are anchored upon our unchanging God. "Jesus Christ is the same yesterday and today and, yes, forever." (*Hebrews 13:8*) This is our text for this celebration year. The history of these institutions is a story of His faithful goodness, His sovereign providence, His forgiving grace, and His unlimited power. It has been an unfolding drama of giant steps of faith, answered prayers, and transformed lives.

Our confidence for the future is in this profound declaration: "For I, the Lord, do not change." (*Malachi 3:6*)

**This souvenir edition is developed around our text: Jesus Christ, the same yesterday—Our Past; today—Our Present; and forever—Our Future.** Thrill with us at the triumphs and testimonies to His glory. Share with us in the dreams and challenges. We sincerely hope that many of you who have invested so sacrificially in these ministries will sense deep personal satisfaction as you reflect upon what God has done through you. May the Lord graciously grant that many more of you will become a vital part of what God is presently doing here. That will make the future brilliant indeed! ■

William J. McRae  
President of OBC/OTS

## 90th ANNIVERSARY HYMN

### God of the Ages

By Margaret Clarkson  
(Tune: "Morning Has Broken")

God of the ages, history's Maker,  
planning our pathway, holding us fast,  
shaping in mercy all that concerns us:  
Father, we praise you, Lord of the past.  
God of this morning, gladly your children  
worship before you, trustingly bow:  
teach us to know you always among us,  
quietly sovereign—Lord of our now.

God of tomorrow, Strong Overcomer,  
princes of darkness own your command:  
What then can harm us? We are your people,  
now and forever kept by your hand.

Lord of past ages, Lord of this morning,  
Lord of the future, help us, we pray:  
teach us to trust you, love and obey you,

crown you each moment Lord of today.  
God of the nations, you have redeemed us,  
blessed us with privilege, freedom and youth;  
Yours is the Kingdom!—Make us your heralds,  
Sharing your gospel, living its truth!

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MISS MARGARET CLARKSON

Miss Margaret Clarkson was born in Melville, Saskatchewan and moved to Toronto at the age of 4. A graduate of Toronto Teachers' College, she taught in Ontario elementary schools for 38 years, retiring in 1973. She spends her retirement years writing and speaking.

Miss Clarkson has authored 14 books including *So You're Single*, *Susie's Bables*, and *Destined for Glory: The Meaning of Suffering*. During the last 40 years, she has also written numerous articles for a variety of Christian publications along with poems, songs and hymns.

Two of her hymns, *God of the Ages* and *O Father You Are Sovereign* were winners in Christianity Today's 1980 hymn contest. Another one *Jesus, Life of the World* was one of the four winners in the Hymn Society's search for new hymns written on the theme of the 1983 World Council 6th Assembly meetings. She also wrote *We Come, O Christ, To Thee*, three Urbana Convention hymns and many others.

## **WHAT CANADIAN EVANGELICAL LEADERS ARE SAYING ABOUT OBC/OTS**



"We, as a Fellowship Foreign Mission Board, do thank God for the excellent calibre of young people, graduates of OBC and OTS, who make a significant contribution to the ministry of the gospel in our fields overseas. At our last convention, of the three couples appointed, the Kesslers and the Brunos were graduates of OBC. The messengers responded warmly to the fine way in which they presented themselves. We shall look forward to adding others to the ranks in the years ahead as God directs in the lives of young people seeking the mind of Christ for overseas service."

*Rev. Paul S. Kerr  
Foreign Missions Secretary  
Fellowship of Evangelical Baptist Churches in Canada*

"Africa Evangelical Fellowship currently has 90 Canadian missionaries and appointees. Thirty-eight of them are graduates of Ontario Bible College. We thank God for this outstanding school, for the emphasis that is placed on missions, and the excellent missionary candidates they are producing."

*Rev. John Pomeroy  
Director of Public Ministries  
Africa Evangelical Fellowship*



"I will never forget the Old Toronto Bible College. It meant everything in the world to me and it was the beginning of my worldwide ministry. I thank God for it."

*Dr. Oswald J. Smith  
Peoples Church, Toronto*



"In my opinion, OBC and OTS provide the best opportunity for formal Christian training in Eastern Canada. A number of individuals who have received help from the Navigators have gone on to prepare for the ministry by attending OBC and OTS. I highly recommend these schools to all who seek such training."

*Mr. Alan Andrews  
Canadian Director  
The Navigators of Canada*

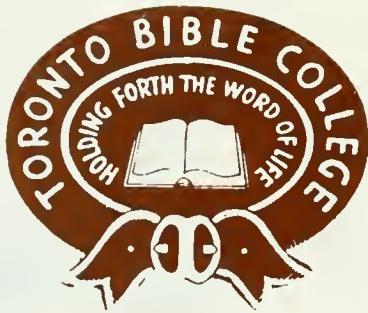
"We can never assume the future will take care of itself. Today we decide. Nowhere is that more evident than in our preparing young people for church leadership. And that's something the leadership of OBC/OTS take very seriously. The combined undergraduate college and seminary provide for outstanding resources in staff and facilities, as well as in practical field experience.

The recent appointment of Dr. Bill McRae is another signal, telling us of their intention to challenge young men and women to excellence in ministry."

*Rev. Brian Stiller, Executive Director  
Evangelical Fellowship of Canada*



*"Jesus Christ the same yesterday . . . "*



## GRATITUDE FOR THE PAST

by  
Dr. Ian Rennie  
Dean of O.T.S.

### The Beginnings

The Evangelical Awakening, beginning in the mid-eighteenth century, and associated initially with such outstanding leaders as John Wesley and George Whitefield in England, and Jonathan Edwards in the United States, soon began to transform significant sections of Anglo-Saxon Protestantism from its state of uncertainty, despair, and torpor. This movement continued in strength through much of the nineteenth century until, in the latter years of that epoch, it began to be assailed by a host of powerful forces which are often included under the general term of theological liberalism. But in spite of the pressures, the generation which came to a close with World War I still had many evangelicals among its outstanding representatives, both clerical and lay, and this was nowhere more true than in Toronto.

### Evangelism and Missions

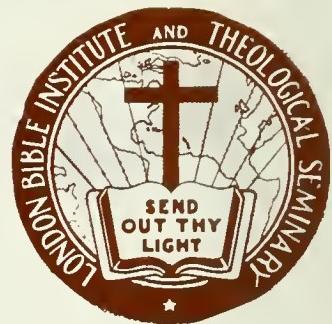
These prominent people were deeply involved in the matters which made the evangelicals famous. Their time, energy, prayers and money were expended lavishly

in evangelism and church extension at home and missions overseas. They were seeking to win the whole world to personal loyalty to Jesus Christ. They also wanted to see all of society manifest some aspects of the reign of Jesus, and this they sought by widespread philanthropic and social reform activity, as well as moral crusades. And, they sought to conserve the great realities of Christian truth. In Toronto, they were as creative as anywhere. Both men and women gave themselves to church planting. They started many home missions including Yonge Street Mission and Toronto City Mission. They led the work of the Upper Canada Bible Society, the Upper Canada Tract Society, the YMCA and YWCA, and the publishing firm known as the Willard Tract Depository. They manned the committees of the denominational missionary societies, as well as those of the recently-founded faith missions, the two most prominent of which were the China Inland Mission (now Overseas Missionary Fellowship) and the Sudan Interior Mission, the latter having its home base in Toronto. In this way, they made Toronto what one author has called

"the Missionary Capital of the World". They founded the Home for Incurables (now Queen Elizabeth Hospital), the Haven for Fallen Women, the Newsboys' Home, and had a major part in the formation of the Hospital for Sick Children. Politically, they were very much involved in the Toronto City Reform Movement, which saw that eminent evangelical, William H. Howland, assume the mayoralty. Evangelism and social concern obviously went hand-in-hand with such people. They were also greatly interested in the brand-new "Bible School Movement".

### The Bible School Movement

During the later nineteenth century, among the most active evangelicals, there was a great stress on the ministry of the laity, and the Bible Schools were designed to train such people for service. They emphasized the robust orthodoxy of the great tradition of Christian theology and presented it on as basic a level as possible. They stressed that Christian truth must be studied in an atmosphere of faith and worship, and that, of necessity, it would ex-



press itself in devotion and dedication. With their conservative theology, the Bible Schools were at the same time very onward-looking. They believed that lay people, with a measure of training, could and should serve in various forms of full-time Christian ministry, and that this applied to women as well as men. They were convinced that those with a modest educational background could be prepared for certain types of ministry. They had a vision of reaching the urban proletariat at home and the unreached millions around the world. Thus the Bible Schools specialized in training missionaries who would work both at home and overseas—godly and committed missionaries, living on the simple level of the poor to whom they went, unembarrassedly offering the Gospel of Jesus Christ and social concern in His Name at one and the same time.

The first North American Bible School was founded in 1882 by the former Canadian, A. B. Simpson, in connection with his New York ministry which grew into the Christian and Missionary Alliance, the school becoming known as Nyack. Then D. L. Moody, the eminent evangelist, envisioned a school in Chicago, which was opened in 1889. Moody Bible Institute became the flagship of the Bible Institute movement. Soon after, in 1894, the Toronto Bible Training School, as it was then named, was brought into being by the outstanding body of Toronto evangelicals.

## ELMORE HARRIS

The leader in the endeavour to found and develop the Toronto Bible Training School, later Toronto Bible College and now Ontario Bible College, was Elmore Harris. Of New England stock, the Harris family had been touched by the second phase of the Evangelical Awakening, while settled on the westwardly moving frontier in the Mohawk Valley of up-state New York. His grandfather had crossed into Upper Canada (Ontario) at Niagara early in the nineteenth century to become one of the early Baptist ministers. His father was en-



*Dr. Elmore Harris*

gaged in the manufacturing of farm implements, and Elmore was born near Brantford in 1854. Elmore grew up in a devout and wealthy home. His father's business developed ultimately into the most successful farm implement enterprise in the British Empire, finally being known as Massey-Harris.

### Warmhearted Pastor

Elmore was converted in his early teens, preached his first sermon at sixteen years of age in Beamsville Baptist Church and, soon after, entered the University of Toronto, graduating with a Bachelor of Arts degree in 1876. He became pastor of what became known as Centre St. Baptist Church, St. Thomas, where he remained for six years. The ministry of this gifted, dedicated, able, warmhearted pastor already was stamped with its greatest characteristic. As one remembered, "Christ

was the beginning of his ministry, Christ was the theme throughout his ministry, and Christ was the end of his ministry—Christ first, last and all the time". The congregation almost tripled in membership and a new building was erected.

In 1882, he accepted a call to the small Yorkville Baptist Church in the little village north of Bloor Street which was about to be engulfed by Toronto, undoubtedly seeing its strategic prospects. Within two and half years, a large new sanctuary was erected at the corner of Bloor and Bay, with the name being changed to Bloor St. Baptist Church. Although during the remaining five years of his ministry Ossington and Century Baptist congregations were started out of Bloor St., the membership of the congregation increased almost seven-fold during his pastorate. (Bloor St., through relocation, became Yorkminster Park Bap-

tist, the single congregation with which more OBC/OTS Board members are affiliated than any other.)

### **Walmer Road Baptist Church**

In 1889, Harris' vision prompted him to convene a meeting to consider the establishment of a new Baptist cause in the western part of the city, the outcome of which was the founding of Walmer Rd. Baptist Church, with Harris as pastor. Here, his preaching and pastoral work together with the liberal use of his own wealth, helped to develop a thriving congregation. When the building was completed, it was the largest Baptist edifice in Canada, and Dr. A. J. Gordon of Boston (founder of what would become Gordon-Conwell Theological Seminary) was the preacher at the dedication service.

### **Toronto Bible Training School**

With his ever-expanding vision, Harris, in 1894, established the Toronto Bible Training School. Although in many ways at the peak of his power, Harris' health was giving way, and the next year he resigned the pastorate. While continuing as an extremely active member of Walmer for the remaining sixteen years of his life, he gave himself primarily to a wider ministry. This included denominational affairs, interdenominational and international preaching and Bible teaching, and a ministry of writing which included being one of the contributing editors of the Scofield Reference Bible. His supreme concern, however, was the work of the Toronto Bible College, of which he was President until his death in 1911. He drew around him, in the conduct of the school, many of that remarkable band of evangelical Toronto leaders representing the various Protestant communions of the city and, in addition, a number from other centres of Central Canada as well.

### **Baptist Prominence**

The Baptists, under Harris, naturally had a prominent position in T.B.C. The first principal, William Stewart, was a Baptist pastor and educator and a relative of Harris. The treasurer was J. N. Shenstone,

Harris' brother-in-law, a member of a leading Baptist family of Brantford, and president of the Massey-Harris Company. Other Baptists were S. J. Moore of business forms fame, John Stark, Dr. Ebenezer Hooper, and the Rev. F. S. Weston of Immanuel Baptist Church. Of all congregations, OBC has had the closest contacts with this one over the decades, of which our recently retired Board Chairman (L. Claude Simmonds) is a member, and which has an OBC graduate (Bill Crump, '49) as its pastor and an OTS graduate (Jim McBeth, '83) as its assistant.

The early classes of the Toronto Bible Training School were held in Walmer Road Church, and as might be expected, the largest single group in the student body almost every year were Baptists, a situation which has continued to the present day. In spite of the Baptist strength, the Bible College was consciously and consistently interdenominational.

### **Presbyterian Involvement**

Many Presbyterians were also involved. These included the Rev. R. P. Mackay, the long-term secretary of the Board of Foreign Missions of the Presbyterian Church in Canada, Dr. D. McTavish of Central Presbyterian Church, and the Rev. H. N. Parsons of Knox Presbyterian Church, Spadina Avenue, who began a tradition of congregational involvement in the Bible College which has seldom been equalled. From Guelph, there was also the prominent figure of the Rev. Thomas Wardrope. Among the Presbyterian laymen were Robert Kilgour, and John Penman, the textile manufacturer. Presbyterian students formed the second largest contingent in Harris' day, and this has usually continued so to the present.

### **Methodists and Anglicans**

Methodists were represented by the Rev. G. J. Bishop, the Rev. W. H. Hinckes, Sir Joseph Wesley Flavell, the great financier and industrialist whose magnificent home at the northwest corner of Queen's Park is now part of the University of Toronto, and Chester Massey expressing the other side of Massey-Harris, and representing the family from which would come Canada's

first native-born Governor-General.

The evangelical Anglicans were also deeply involved, including T.C. Des Barres of St. Paul's Church, Bloor St., Canon Frederick Howitt of St. George's Church, Hamilton, as well as such laymen as Casimir Gzowski Jr.—son of the great Polish engineer who built the Grand Trunk Railway, Dr. E. St. George Baldwin—a descendant of the famous family through which Responsible Government was brought to Canada, Samuel Hume Blake—the eminent lawyer, and George Hague—the Montreal banker and father of Canon Dyson Hague of Wycliffe College. Mention of Wycliffe is also a reminder of the active part taken by Dr. W. H. Griffith Thomas—the well-known professor of theology.

Elias Rogers, the Quaker, whose name was synonymous with heating in Toronto for generations, was active and munificent, while the representatives of the relatively new faith missions were incorporated in the persons of H. W. Frost of the China Inland Mission and R. V. Bingham of the Sudan Interior Mission. Harris knew how to recruit godly and generous co-workers from every strand of the evangelical community, and in doing so he laid a foundation which has enabled Ontario Bible College and Ontario Theological Seminary to continue and develop.

## **JOHN McNICOL**

John McNicol, after Elmore Harris, was the second great influence on Toronto Bible College. He came to teach in 1902, succeeded William Stewart as principal in 1906, remained in that position for four decades, and continued to be actively involved in teaching and administrative capacities until 1954, just two years before his death.

Born in the "new" capital of Ottawa (where his father was a civil servant) just a couple of years after Confederation, there was much that was quintessentially Central Canadian about McNicol. Raised in a Presbyterian home, he came to a personal knowledge of Christ at an early age. He received his B.A. from the University of Toronto in 1891 with honors in Classics, and then proceeded to Knox College where he

received his theological degree in 1895. After a pastorate at St. Andrew's Presbyterian Church in the Ottawa Valley town of Aylmer, Quebec, he came to T.B.C.

McNicol and Harris, who worked so well together, and who were committed to the same goals and the same means, were nonetheless significantly different. Harris was the expansive entrepreneur who relished the challenge of the new; McNicol was the more reserved scholar who, when he found his niche, remained there happily throughout his days.

#### Godliness, Humility, Conviction

The one characteristic above all others that impressed people about McNicol was his genuine, consistent, and unostentatious godliness. In written record and personal reminiscence, from those who were colleagues, students, and friends, the testimony is invariably the same. As with all true saintliness there was a profound humility—a humility that was wedded with equally profound conviction. In addition to his personal life, and his teaching on the Christian life, McNicol sought to encourage godliness by his stress upon the Holy Spirit. In an era when, through not knowing how to handle the new phenomenon of Pentecostalism, some evangelicals were down-playing their emphasis upon the Spirit, McNicol proceeded quietly and consistently to emphasize the indispensable ministry of the Giver of Life. This was uniquely evident in his stress upon what has been called the Corporate Leadership of the Holy Spirit. Under this emphasis, all decisions among students, faculty, and Board, were to be arrived at by waiting upon God until unity in the Spirit was arrived at. This radical polity of consensus sought to develop both freedom and responsibility in the Spirit.

#### Author and Administrator

In John McNicol, the spiritual and the academic were in positive relation. He was a well-read and thoughtful theologian, whose written work first found expression in the volumes of the *Fundamentals* published on the eve of World War I. He also saw the *Christian Evangel*



Dr. John McNicol

to press in 1935, and his *magnum opus*, the multi-volume *Thinking Through the Bible*, in 1944.

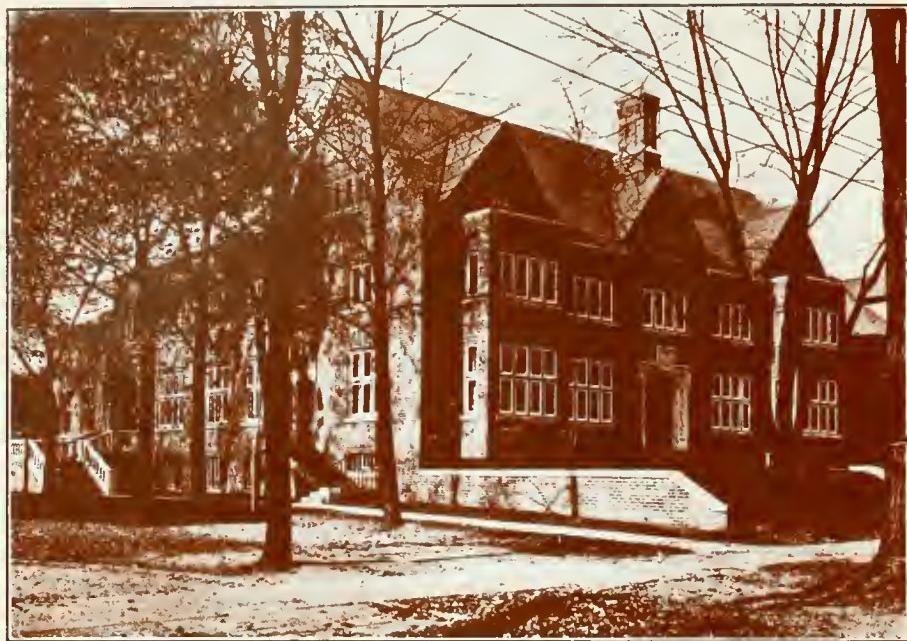
McNicol was obviously an able administrator as well. Throughout his principalship, T.B.C. continued to grow in spite of wars, economic dislocation, and the difficulty of securing qualified faculty; the 66 full-time students of 1906 had climbed to 90 by 1914, to 124 by 1920, to 212 by 1930, and to 380 by 1939.

#### Commitment to the Whole Christian Church

In retrospect, one of McNicol's

most obvious characteristics was his love for, and commitment to, the whole Christian church. In a day when it was easy to be disappointed with vast stretches of the church, to be angry about it, and to be antagonistic to it, McNicol in his steady way sought to work positively for the health of the whole Body of Christ by teaching the basics of the Christian faith to generations of students who were to minister in multifarious ways at home and overseas. As a result, T.B.C. probably had a broader spectrum of church support than any other Bible College in North America.

## J. WILMOT MAHOOD



Toronto Bible College, 16 Spadina Road as it appeared upon completion in 1928



London College of Bible and Missions  
518 Queens Avenue

The founder of the London Bible Institute—later the London College of Bible and Missions—was J. Wilmot Mahood. He was born in Huron County in southwestern Ontario in 1863, grew up in the village of Fordwich, and began teaching school in Harriston at age seventeen. At age 18, he confessed faith in Christ. In 1884, at age 21, he was made a junior preacher on the Methodist circuit in the Dundalk area.

### Evangelist

In the generation after Confederation, more people left Ontario by emigration to the United States than entered by immigration from the British Isles and Europe. Mahood was among this number. In 1887, he was ordained in Iowa by the Methodist Episcopal Church (as it was called in the U.S.). After some twelve years as a successful pastor, he was appointed general evangelist for his denomination. During this time he wrote many books, the most famous being *The Art of Soul Winning*, which went through some forty editions. In later years, he was accompanied by his only child, a daughter, who for seventeen years acted as children's Bible teacher before her premature death. As a faithful evangelist he received many honors, including high denominational offices and an honorary D.D. from the College of the Pacific.

### Bible Teacher at Moody

In 1928, Moody Bible Institute of Chicago had need of a vigorous Bible teacher and evangelist to head its extension staff, and Mahood was the choice. After a few years of further arduous service, he retired to California.

### Retirement Challenge

But, he could never forget the challenge that had been given to him by Dr. James M. Gray, the Dean of Moody Bible Institute, to establish a similar institution in southwestern Ontario. As a result, he corresponded with Ontario contacts, particularly a former fellow-Methodist, J. H. Dudgeon, who was pastor of the London Gospel Tabernacle. As a result, a local committee was formed

and Mahood arrived in 1935, at age seventy-two, to commence evening classes two nights a week in the facilities of the Tabernacle. The numbers in attendance were encouraging, full-time classes were added in 1936, and an old mansion on Queen's Avenue was secured.

### Difficulties

In spite of the encouraging initial response from part-time students, Mahood's task in London was fraught with difficulty. Not only was he advanced in years, but he was not strong physically. This was particularly evident in his voice (strength in this area being almost essential for a leader in public ministry) which was weak and at times almost inaudible. Evangelical Protestantism was much weaker than it had been four decades earlier when Toronto Bible College had been formed and, as a result, there was not the same scope of support on which to draw. The economic Depression of the 1930's only intensified the problem. At this juncture, it is noteworthy to point out that Bible Institutes on the Canadian prairies, which had been started at the same time and in an area where the Depression was far more intense, were speedily flourishing. But this would fail to recognize that a significant movement of spiritual awakening took place at this time in Alberta and western Saskatchewan, out of which the western Bible Institute movement grew, which was not paralleled in Ontario, or in many other parts of the world for that matter. Then came World War II. Mahood finally resigned in 1944 at eighty-one years of age, worn-out, and returned again to retirement in Pacific Palisades, California. In spite, however, of the difficulties and discouragements, Mahood had built better than he knew.

### A Loving Spirit

It was by his life and teaching that Mahood left a lasting impression on L.C.B.M., not by his skills as organizer, administrator, and developer. As in the case of John McNicol at T.B.C., he was best known and remembered for the godliness of his life. Dignified and reserved, in all his relationships he expressed a humble, self-sacrificing, and loving spirit. In his teaching, Scripture was central.



Dr. J. Wilmot Mahood

Bible exposition, Bible doctrine, and Bible introduction were his specialties. His love for the Word of God, his wrestling with it, his meditation upon it, and his desire to be obedient to the voice of God as it spoke through the Scriptures, were not forgotten by his students. Mahood was also a man of faith and discernment, who looked forward with expectancy to what the risen Lord was yet going to do by His Spirit. He continually

emphasized that, after the War, a great surge of world evangelization would take place, and that L.C.B.M., along with a host of other schools, must be poised ready for that day. And many of the students and people of the constituency caught the vision and the challenge. So with such a foundation, it was not surprising that by 1949, under the presidency of James Bedford, L.C.B.M. had almost 200 students enrolled. ■

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# A DECADE OF DECISION:

## 1966-1976

William Foster graduated from London College of Bible and Missions in 1951 and the following year from the University of Western Ontario. Then, he attended Grace Theological Seminary, Winona Lake, Indiana and graduated with a Bachelor of Divinity degree in 1953; a Master of Theology in 1954; and a Doctor of Theology in 1956.

In 1961, Dr. Foster returned to LCBM as Academic Dean and served in this capacity until 1968. From 1966-1968, he was also Acting President.

The merger talks between TBC and LCBM in the years of 1966 and 1967 culminated in the union of the two schools as Ontario Bible College in 1968. Following the merger, Dr. Foster was named Academic Dean of Ontario Bible College, which he held from 1968-1973. In 1973, he became Executive Vice-President and served in this position until 1977. Also, from 1968-77, Dr. Foster was involved in the Graduate Committee, which resulted in the founding of Ontario Theological Seminary in 1976.

Presently, Dr. Foster teaches Hebrew and Systematic Theology at OTS and, at various times, he teaches several subjects at OBC. Recently, he authored a timely book entitled, *The Discipline of Godliness*.

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*The following is Dr. Foster's personal recollection of the ten years in the history of Ontario Bible College which resulted in the merger with the London College of Bible and Missions and the founding of Ontario Theological Seminary.*

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It was my special privilege to serve in administrative areas that placed me in the midst of the history-making decisions of this important decade in the growth of Ontario Bible College. This recollection does not involve me singularly, for the work of this decade brought me into working relationships with some unique



by  
Dr. William Foster  
O.T.S. Faculty

and godly persons through whom God worked out His purposes: Dr. Stewart Boehmer, President of Toronto Bible College and first president of Ontario Bible College; Mr. William J. Horsey, Chairman of the Board of Toronto Bible College and the first Chairman of the Board of Ontario Bible College; Mr. Melvin Steinmann, Chairman of the Board of the London College of Bible and Missions and first Vice-Chairman of the Board of Ontario Bible College; Dr. Victor Adrian who succeeded Dr. Boehmer as President of Ontario Bible College in 1974; and Mr. Robert McClintock, a member of the London Board, and Chairman of the Board of Ontario Bible College following the death of Mr. Horsey in 1970. These were the men, under God, whose vision and leadership made this period of 1966-1976 "a decade of decision".

### The Merger Decision

In 1966, a meeting of Christian educators and pastors was convened at Toronto Bible College for the purpose of discussing the need to provide graduate-level education in Central Canada to graduates of Canadian

universities and accredited Bible Colleges. For many years much concern had been expressed by Christian leaders in Ontario that such an institution should be developed because many Canadian students who desired evangelical graduate education were going to seminaries in the United States. But, there were significant drawbacks to the continuance of this exodus of students to schools south of the border. Firstly, Canadian students who applied to study in the American seminaries began to encounter more and more restrictions concerning their employment opportunities in the U.S. to finance their education. More importantly, many of those who actually graduated from seminaries in the United States found opportunities of ministry in the U.S., and were, therefore, lost to the ministry of Canadian churches.

In 1968, further talks were held between representatives of the London College of Bible and Missions and representatives of Toronto Bible College. There were definite indications that God's time was at hand to take the initial steps which would ultimately lead to the provision of the much-needed graduate-level theological institution.

Both LCBM and TBC served the same general constituency and had similar academic programs. Both colleges were experiencing a lack of finances and competing with each



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other for students. A combined college would provide a larger student body and faculty and would result in significant reductions in operating costs. More importantly, it would strengthen the base of constituency support—a vital pre-requisite for the possible development of a graduate seminary.

The 1968 discussions involved very serious research by combined committees from every area of the operation of the two colleges—Board, Faculty, Student Affairs, Alumni, Public Relations, and Business Affairs. The location of Toronto Bible College was regarded as ideal. Each of the committees positively and enthusiastically urged the two Boards to proceed with the merger as soon as possible. The final decision was made by the two Boards voting separately, and the target date was set as September 1, 1968.

#### A Channel of Wider Opportunities

The decision to merge, and to establish the new combined College on



*Dr. Stewart Boehmer was Principal of Toronto Bible College at the time of the merger in 1968. He served as the first President of Ontario Bible College until 1973.*

the Toronto campus at 16 Spadina Road was a difficult decision for the London College family to make. The familiar landmarks and buildings which had become so much a part of the life of students, staff, and faculty were to be sold in order to consummate the merger. However, a college is far more than merely buildings and land. A college actually is involved with the intangible things of vision, purposes, fellowship, and shared responsibilities. These were elements that were not bound to buildings and land. These elements could become a part of the new College. Although the campus and buildings were sold, the vital part of the London College spirit merged into the fuller stream of Ontario Bible College. That which the London College prayed for and worked for, still goes on today in a channel of wider opportunities.

#### Unity in Christ

The experience of Ontario Bible College has indeed been an experience of unity in Christ. The faculty members from both Colleges complemented each other in very remarkable ways, and our fellowship together has been rich and rewarding. The staff members from London found areas of ministry in which to serve together with those from Toronto. Students from both Colleges joined enthusiastically, fellowshipping together in the experience of college life. A spirit of excitement characterized the early months of the merger, as everyone looked forward expectantly to the good things that God had in store for them. Names long associated with the London campus were transferred to buildings

### PRESIDENTS OF LONDON BIBLE INSTITUTE LONDON COLLEGE OF BIBLE AND MISSIONS

Dr. J. Wilmot Mahood, Founder & President 1935-1944  
Dr. James N. Bedford, President 1945-1954  
Dr. Alden A. Gannett 1954-1957  
Dr. Percy H. Harris, President 1958-1959  
Dr. John G. Macaulay, President 1960-1966  
Dr. William Foster, Acting President 1966-1968

### PRESIDENTS AND PRINCIPALS OF TORONTO BIBLE TRAINING SCHOOL TORONTO BIBLE COLLEGE ONTARIO BIBLE COLLEGE

Dr. Elmore Harris, Founder & President 1894-1911  
Dr. William Stewart, Principal 1894-1906  
Dr. John McNicol, Principal 1906-1946  
Rev. John B. Rhodes, Principal 1946-1953  
Rev. E. L. Simmonds, Principal 1954-1962  
Dr. Stewart L. Boehmer, Principal and President 1962-1973  
Dr. Victor Adrian, President 1973-1983  
Dr. William J. McRae, President 1983-

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on the Spadina campus (and later to the Willowdale Campus): Mahood Hall, Harris Memorial Chapel, Macaulay Conservatory of Music, Hooper Chapel, Alloway Hall, Bedford Lounge, and Dixon Hall. These names took their place alongside the names associated with Toronto Bible College: William J. Horsey Library, Rhodes Hall, Usher Hall, McNicol Hall. These names will stand as a perpetual reminder of the two Colleges whose history and experience were merged into one.

### Growth After Merger

Following the merger, the student body increased from 341 in 1968 to 460 by 1974. This growth strained the limited space and facilities of the aging Spadina campus beyond their limit, and OBC soon had to address the issue of whether or not it should develop more facilities on its Spadina location, or whether the College should be moved to a new location. Arguments pro and con were developed, and much research was applied to the consideration of this issue. Several locations were considered, and the present location in Willowdale, then occupied by the Jesuit Fathers of Upper Canada, was identified as the most desireable. However, a significant delay was experienced as the Jesuit Fathers dealt with the difficult decisions concerning their own relocation. During this delay, the OBC Board considered an expansion program for the Spadina location, but it was finally rejected as being insufficient and possibly too costly. The resolution of this issue was due largely to the vision, dedication, and careful negotiation of Mr. Robert McClintock, the OBC Board Chairman at that time. Following the decision to purchase the Jesuit College, much work had to be done in renovating and changing the new facilities in order to serve our needs. The summer of 1976 was a very strenuous period in organizing the move from the Spadina campus, and overseeing the architectural and constructional work related to the new campus. Although all of the changes were not finished, sufficient work had been done to allow the operation of the College and the opening of our seminary at the Willowdale location in September of 1976.



*Dr. Victor Adrain was president of Ontario Bible College in 1976 when Ontario Theological Seminary was established. He served as President of both institutions until 1983.*

### Ontario Theological Seminary

The founding of Ontario Theological Seminary in 1976 was the culmination of the initial vision of many leaders of TBC and LCBM during the 1960's, and of much research by the OBC Graduate Committee during the period from 1968-76.

During these years, the Committee drew up plans for a graduate curriculum, developed a faculty for the Seminary and drafted plans for a new Seminary building to be built on the Willowdale campus. OTS enrollment figures have shown consistent increases since 1976. During the first year, there were 105 students in attendance with a full-time equivalency of 70. In this present academic year, there are 238 students attending with a full-time equivalency of 160. One hundred and twenty-eight graduates have gone forth to serve in various phases of Christian ministry.

Two degree programs are offered: a three-year Master of Divinity program with special focus upon pastoral studies, and a two-year Master of Theological Studies program. A one-year Certificate in Biblical Studies is also available for lay people who contemplate serving the church in the area of their profession. In 1983, major areas of study were added to the M.Div. program, in Missions and Counselling. Other developments planned for the future include a Doc-

tor of Ministries degree to provide a post-graduate work for those who have completed the M.Div. degree.

Consultation with the Association of Theological Schools in the United States and Canada is leading to strengthening the faculty and the augmentation of the Library. Application is in progress to A.T.S. for associate membership status. The achievement of membership will provide an objective recognition of the quality of graduate work offered by OTS, and also provide transfer credit privileges to other institutions for our graduates. All of these developments are designed to fulfill the vision of those who, in the 1960's, recognized the urgent need for a strong evangelical seminary located in Toronto to serve Canadian churches in the preparation of trained leaders.

The "decade of decision"—1966 through 1976—was personally very gratifying to me. The decisions which we made were difficult ones and, undoubtedly, some may feel that they were wrong decisions. However, for those of us who were aware of all the circumstances surrounding our London College, and for those of us who had a vision of what was yet needed in Christian training, the decisions were made in firm conviction that the Lord was leading us. We believe the men and women who preceded us in the ministry of London College of Bible and Missions would have concurred with us in our decisions. Why? Because the vision and the direction which they had established for the College are those which have now been substantially realized in the broader stream which resulted from our joining with our sister college, Toronto Bible College. ■



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## COMMITMENT IN THE PRESENT

### *REFLECTIONS BY A SENIOR FACULTY MEMBER*



by  
**Rev. Gordon Wright**  
**O.B.C. Faculty**

The years rush by, yet memory makes time stand still. This is my feeling now as I remember certain events and experiences at Ontario Bible College. As I mull over the years on Spadina Campus, three things come to mind.

First, the construction and opening of the J. William Horsey Library was heralded with much rejoicing and thanksgiving to God. I can still see the lines of excited chattering students as they carried armloads of books from the old library to the new facility. That indeed was a day of triumph!

Secondly, of a more personal nature, I remember the counsel and support of Rev. E. L. Simmonds when I joined the faculty as a raw recruit. I recall the long, hard nights of study, when frequently I was barely one step ahead of my classes. In those days, the classes stood up when the instructor entered the lecture hall, perhaps giving me a false sense of importance.

Thirdly, the move to the new campus, in 1976, was the result of years of prayerful waiting on the Lord. In spite of the disruption, the noise and the dirt of the first months in our new location, the College con-

tinued to function. Now, in 1984, one can see that the venture has been eminently worthwhile, for we have a magnificent all-purpose building in a lovely residential setting. Surely this should give us cause for hope. If the Lord has been so good to Ontario Bible College in the past, will He not continue to bless and guide us in the future?

As I look back over the years, I am struck with a startling dichotomy. College life means change. It also means stability or changelessness. For example, there is change in the student body. Many hundreds of young people have passed through the College, and through my classes, over the years. This fact causes me to realize the great responsibility that the institution and the teacher bear in moulding the lives of young people.

In addition, there has been change of faculty. Not one faculty member remains of the men with whom I ministered in 1964. Some have retired, while others have been called to other responsibilities. Also, there has been change of leadership. Three presidents have faithfully led the College during these years: Dr. S. L. Boehmer, Dr. Victor Adrian, and currently Dr. Wm. J. McRae. Another area of change is that of age. Each year, the gap in years between student and teacher widens. It is a boon for the teacher to have this continuous association with young people, but he must be careful to be relevant to them and their needs.

Finally, there is the vital fact of changelessness at Ontario Bible College. The purpose of the College is the same today as the day when it was founded almost a century ago; to train men and women to be effective witnesses for Christ throughout the world, with an unshakeable faith in the authority and inerrancy of the Scriptures. I have thoroughly enjoyed my years of teaching at Ontario Bible College, and thank God for giving me the opportunity to assist men and women as they seek His will for their lives. ■

## REFLECTIONS BY A SENIOR STAFF MEMBER



by  
Miss Lorna Arndt  
OBC/OTS Accountant

### 23 Years at OBC and Still Learning

"What a crowded office", was my first impression as I entered that small room at 14 Spadina Rd. for the first time and was told which of the three desks would be mine. My files and accounting records all fit in one filing cabinet drawer. Later, I met the other 15 people who were on our faculty and staff at that time (7 full-time and 2 part-time faculty, 2 maintenance men, 2 cooks and 2 other secretaries. Today, our combined numbers at OBC/OTS are 28 full-time and 12 part-time faculty and 43 staff.

However, the student body was growing and many changes were made in rapid succession. More books were needed for the library and because we did not have a full-time librarian, I learned how to find publishers and suppliers for the books requested and how to record initial information in the flyleaf before sending the books to our part-time librarian. Suitable accommodation for our students was becoming more difficult to find and so, with funds made available from a bequest, we were able to purchase a girls' residence and rent facilities for some of our boys. This brought me a new job challenge—devising a system for recording and collecting room and board from the students.

A growing student body and changing needs in the area of ministry meant an increased faculty and an expanding program. Sensing the need for easier access to required textbooks, the Board recommended

we begin building a bookstore. Those were exciting days as we visited bookstores, publishers and suppliers and devoured every bit of information received. Soon one wall of my office (I now had my own) became our first bookstore with about six small shelves of books.

God was now working in a new direction. The Boards and administrations of L.C.B.M. and T.B.C. were meeting and praying for God's direction in a proposed merger of the two schools. The news of the merger was received with a mixture of excitement and fear. Excitement because some of the staff at L.C.B.M. had been my classmates while I was a student there. Excitement because of the potential there was in the strength of the combined faculties. Excitement because there were so many evidences of God's approval as hurdles were overcome. Fear that I may not have the ability to cope with the many new responsibilities. This was another learning experience as programs, faculty, staff and students very quickly and smoothly became one and we praised God for our many new friends and co-workers.

But God wasn't finished with us yet. It became increasingly evident that more changes were needed. Our facilities were hopelessly inadequate and how we prayed for our Board and administration as they sought God's direction. Most of us took Sunday afternoon drives to "the outskirts of town" (Ballyconnor campus in Willowdale) to see the school that might be ours. "There is so much space", we thought, as we moved in but God still had more for us.

For some time a real need for a seminary was the burden of many, and now God in His grace was to make this a reality and our Seminary building was built.

As I reflect on my 23 years at OBC, I am compelled to stand back in amazement at God's miracles. Yes, human nature caused us to often wonder how needs would be met. Today, we still have anxious times but we need only to look at what has happened and to rest assured that the God of yesterday's blessings is the same God who will supply our needs today and tomorrow.

Just look at a few of the things God has done in the last twenty years at OBC. Our student body has more than doubled. Our evening school program finds us running to catch up. Our student accommodation has multiplied five-fold. Our bookstore is attractive and well-stocked. Our library is growing and is staffed by qualified personnel. Our board, faculty and staff are second to none.

How I thank God for the privilege of being a part of this ministry. ■

## UNLIMITED POSSIBILITIES

by  
Rev. Robert Duez  
OBC Academic Dean

The face of education has undergone many changes in the last 15-20 years. The traditional pattern of full-time day-school students still exists but there has been dramatic increase in part-time evening school education all across Canada. This trend has opened numerous doors for people outside the usual college age group (18-22) to participate in post-secondary educational programs. Housewives, senior citizens, professionals in business, etc. are taking advantage of opportunities to further develop their minds and their skills.

### Dynamic Excitement

Ontario Bible College has experienced the dynamic excitement of this interest in continuing education. Evening school training however, is not a new phenomena for OBC. Our

first College calendar, dating back to 1894, indicates that evening courses were available in the first year of the College's existence. The calendar for 1918-1919 reveals a structure in the evening program which parallels our present arrangement. For example, on Tuesday evenings, W. H. Griffith-Thomas taught the book of Genesis while on Thursday evenings, John McNicol taught Old Testament Outlines followed by F. S. Weston teaching Christian Doctrine.

While the evening school program has apparently fluctuated in attendance over the years, the program has stabilized and expanded with the relocation of the College to 25 Ballyconnor Court in Willowdale. The most noticeable increases have taken place since 1979-1980. Several factors contribute to this change.

### Changes

First, evening school underwent some significant changes in organization and promotion. With new awareness of the advantages of evening study, the Christian community has responded in greater numbers. The second, and probably the more important, reason for growth has been the commencement of a credit division in the evening school. The development of this program has challenged a number of people with the exciting possibility of earning a fully accredited degree from the Bible College through Evening School. In the past four years (1979-1983), OBC's Evening School enrollment has increased from 275 students to 993. This reflects growth in excess of 300%. There is every evidence to believe that this trend will continue and that there will be further expansion.

### Satellite Schools

During the present year (1983-1984), another dimension has been added to our evening program. The interest in part-time training has promoted enquiries by churches and individuals beyond our immediate geographical area. In response to this need, we have established a total of seven satellite schools. For several years, we have operated satellite programs in Burlington and Hamilton, but this year we also have programs in London, Guelph, Mississauga, Weston, and Blind River, Ontario. Discussions are also now in process to establish programs in five or six other areas in Ontario and possibly even outside the Province. The interest is great, the need is real, and the opportunities are unlimited. ■



# OBC SUMMER EVENING SCHOOL

On the Main Campus at 25 Ballyconnor Court, Willowdale, Ontario M2M 4B3

## College Credit Division

**May - June 1984  
JULY - AUGUST 1984**

### How to Apply for Acceptance

To be admitted to the College Credit Division of Evening School you must complete an application form and send it to the Director of the College Credit Division of the Evening School. If you have any questions concerning the application form, contact the Director of the Evening School. If you have any questions concerning the application form, contact the Director of the Evening School.

### Registration:

Our Office Hours and registration hours are from 9:00 a.m. until 4:00 p.m. and the Office is open from 9:00 a.m. until 4:00 p.m. on Monday through Friday. To register for any course or program, you must present your application form before April 27, 1984.

### Number of Courses Taken:

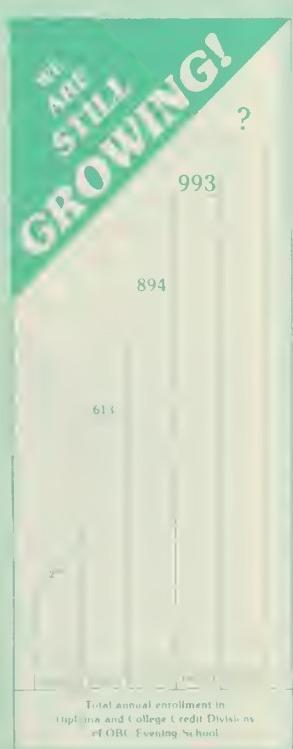
A student may take up to 4 courses. It is important that you consult with a counsellor to discuss your needs and interests. If you want to take more than 4 courses, you must apply for permission from the Director of the Evening School. You must also be a full-time student to be eligible for more than 4 courses.

### Time:

Courses will run from the following dates: **May 14 to June 25** (Monday to Friday); **July 30 to August 31** (Monday to Friday).

### Costs:

Each course will cost \$200.00, except introductory courses. Tuition is \$100.00 and books \$100.00.



## SCHEDULE OF CLASSES:

### Mondays, May 14 to June 25

- Personal Development
- Religious Studies
- Family Life

### Tuesdays, May 15 to June 26

- Christian Living: Pastoral Ministry (beginning 9:00)
- Geography of the USA (beginning 2:00)
- Christianity and Society (beginning 4:00)

### Wednesdays, May 16 to June 27

- Technology (beginning 9:00)
- Psychology (beginning 10:00)
- The History of Civilization (beginning 1:00)

### Thursdays, May 17 to June 28

- An Exploration of Christianity (11)
- Christian Life and Witness (4:00)
- Early Christian Authors (beginning 1:00)

### Daily (Monday to Friday) July 30 to August 31

- 8 weeks (Thursdays to Fridays) Introductory course (beginning 9:00)

## FOCUS ON ALUMNI

*Ontario Bible College rejoices in the faithful service of its 7200 - Alumni. Most have engaged in some form of Christian Service.*

*The records of this service constitute a glowing chapter in the lengthening history of O.B.C. Graduates are located throughout the world in geographic dispersion and are found in various levels of society in professional diffusion. The following profiles are but a small sampling of how God is using our Alumni and blessing their lives and ministries for His glory.*



### DR. RAVI ZACHARIAS

Ravi Zacharias was born in India in 1946. His family immigrated to Canada in 1966.

Ravi became a student at the Ontario Bible College in 1968 and graduated in 1972 with a B.Th. He furthered his studies in the United States, graduating summa cum laude with a Master of Divinity Degree from Trinity Evangelical Divinity School in Deerfield, Illinois. He has been honored by the conferring of a Doctor of Divinity degree from Houghton College in Houghton, New York.

Ravi has ministered extensively around the world with particular impact in Vietnam and Cambodia. He is an International Evangelist operating under the auspices of the Christian and Missionary Alliance. In July 1983, he was a plenary speaker at the International Conference for Itinerant Evangelists in Amsterdam, which was sponsored by the Billy Graham Association.

His ministry is not limited to effectiveness within the local church. It also includes ministry to the secular mind in the pluralistic society. He is well-versed in the fields of comparative religions, cults and secular philosophies.

Ravi now holds the Chair of Evangelism and Contemporary Thought at the Alliance Theological Seminary in Nyack, New York. He continues to minister on a worldwide basis in evangelistic meetings and conferences. He is listed as a Distinguished Lecturer with the Staley Foundation. ■

## MRS. MARION CROWLEY NEWBY

Mrs. Marion Crowley Newby, Contralto Gospel Soloist, was born and educated in Toronto. She received the ATCM (now ARCT) Diploma in Piano in 1945 (Associate of the Royal Conservatory of Music). Studying voice under the late Madame Monica Vellamo, she was planning on a concert career.

However, after dedicating her life and talents to the Lord Jesus Christ while in her early 20's, she entered TBC for training and graduated in 1950.

Marion taught voice at OBC on both London and Toronto campuses. From 1962-1974, she taught music for the Kent County Board of Education.

In Canada's Centennial Year, the Recreation Dept. of the City of Chatham produced a long-playing album of Marion singing hymns and spirituals as their Centennial Project.

She has received a number of outstanding awards for her musical abilities.

After a devastating illness, husband Percy went home to be with the Lord in March, 1982. She has a son, Duane, and a daughter, Dalyce.

Mrs. Newby has been a member of North Park Community Chapel and for a short time at Byron Chapel, London, Ont. She has resumed travelling as a Gospel Soloist for retreats, conferences, anniversaries and special services.

As a single person, once again, Marion is seeking the Lord's will for the future. Her sentiments are expressed best in the words of the Psalmist, "And with my song will I praise Him", (Ps. 28:7). ■



## REV. WM. "BILL" CRUMP

"We appreciate his Bible teaching ministry, his warm personality, and his deep devotion to Christ" is how one member of Immanuel Baptist Church expressed her feelings about Rev. Bill Crump (B.R.E. '49).

During his student days, Bill sang and travelled with the Quartet and was Student Choir Leader.

For eight years after graduation, Bill and his wife Ruth (nee Falconbridge, also a grad of '49) pastored Bethel Bible Church (AGC), Toronto. In 1957, he joined the staff of Calvary Church, Pape Ave., Toronto, as Director of Christian Education and Music. It was during this time that Bill started helping out at Fairhaven Bible Conference, which he subsequently directed for 21 years. He also served as Minister-at-Large for the Associated Gospel Churches of Canada and has pioneered several churches, including Bridletowne Park Church and the Fairhaven Community Church.



For twelve years, Bill taught part-time then full-time at TBC. His responsibilities in those days included being the Director of Music, Dean of Students, and Christian Service Director, in addition to being Instructor in Theology, Speech, and Christian Education.

Bill has served as vice-president of the OBC Alumni Association and as a member of OBC/OTS Corporation, Ontario Sunday School Association, Christian Camping International, and Far Eastern Gospel Crusade (now SEND Int'l.).

Since 1981, Bill has been Senior Pastor at Immanuel Baptist Church, in Willowdale where Dr. Dixon Burns, one of Bill's teachers at TBC, previously pastored. ■



## REV. AND MRS. FRANK FREW

Frank Frew is a graduate of London Bible Institute (1951) and of London College of Bible and Missions (B.Th. 1952). Soon after, he and his wife Margaret, who is also a graduate of L.B.I. (1951), went to Kenya under the Africa Inland Mission.

During their first term, their main responsibility was to facilitate the establishment of new churches through the construction and complete administration of some 34 public schools. This was accomplished through property for a church being provided with each school that was erected.

Both Frank and Margaret taught in the Bible School in the vernacular and Margaret developed the Pioneer Girls program and materials in their second term.

The need for providing pastoral counselling and refresher courses and special seminars for pastors in an area of 840 African churches was shouldered by Frank as AIM sought to minister to the needs of their field.

In the 1970's, Frank gave special leadership to the Theological Education by Extension program (TEE) which resulted in a new Bible School at Mombasa and by giving pastoral care and leadership as Field Director at Nairobi to 350 missionaries in Kenya. It was, significantly, under Frank's leadership that the missionaries involved in church ministry in Kenya were seconded to the Africa Inland Church.

Since 1980, Frank has served as Canadian Director for the Africa Inland Mission. ■



## DR. ROY MATHESON

It was through the ministry of a pastor in Ottawa that Roy Matheson became a Christian when he was 16 years of age. Initially, he had planned to become a chartered accountant. However, as he listened to the ministry of the London College of Bible and Missions' Chorale, his life was redirected to consider a full-time vocation in Christian service.

Subsequently, Roy enrolled at LCBM and was challenged by the faculty there to devote his life to teaching in a Bible College or Seminary. He also met his wife, Helen, at LCBM.

After graduating from LCBM with a Bachelor of Theology degree in 1958, Roy went on to Dallas Theological Seminary, graduating in 1962 with a Master of Theology degree and in 1965 with a Doctor of Theology degree. While a student at Dallas, he also pastored a church.

During the years 1964-1970, the Mathesons moved to Birmingham, Alabama where Dr. Matheson served as Instructor and Dean of Faculty at Southeastern Bible College, for three years.

In 1970, Dr. Matheson came to Toronto and served as Dean of OBC for three years, as Registrar for one year, and as Dean of Ontario Theological Seminary for its first four years, 1976-1980.

Dr. Matheson's specialization is in New Testament studies. He teaches Greek Exegesis and the Pauline Epistles. For about the last five years, he has been a teaching-pastor at Chartwell Baptist Church, Oakville, Ontario. He is often in demand as a Conference Speaker, also.

We are grateful to God for another alumnus whom the Lord has blessed and used for His glory. ■

## DR. BILL FORREST

Striving for excellence in living his Christian faith is the motivating dynamic of Dr. Bill Forrest ('57), Professor of Anatomy and Associate Professor of Rehabilitation Medicine (part-time) at Queen's University.

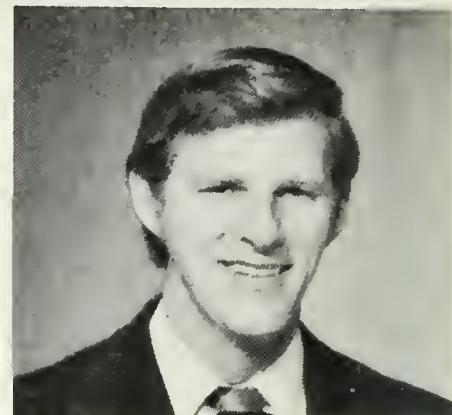
Obtaining a Doctor's degree in Medicine and a Master's degree in Science (Medicine) from Queen's, in his early years Bill was appointed to assistant, then associate professorships in Anatomy at Queen's University. Although aspirations for missionary service were not realized, opportunities as Director of Rehabilitation Therapy and later, as Head of the Department of Anatomy have been fulfilling experiences in the will of God for Bill.



Tenaciously loyal to their church, Bill, his wife, Marilyn, with their three children, worship together regularly as a family at Baypark Baptist in Kingston. Their individual service in the church includes areas such as the Board of Elders, Pioneer Girls, Ladies' Coffee Hour, Sunday School and Music. Together, Bill and Marilyn give leadership for "Caring Ministry", a special program in their church for anyone with a special need.

Bill's teaching extends to both non-medical as well as undergraduate and post-graduate medical students and he has contact with other members of faculty. His "open door" policy has attracted both graduate and undergraduate students who seek his counsel. Both students and leaders involved with Queen's Christian Fellowship (IVCF) value highly his assistance as his time permits.

Among his own colleagues, Bill seeks to provide a positive example of consistent Christian living. His expertise as a professor has been recognized and rewarded on campus. ■



## REV. KOOS FIETJE

The Christian world was shocked in October 24, 1981 when it learned that Rev. Koos Fietje, a Dutch baker and plumber, turned theologian-missionary to Thailand with the Overseas Missionary Fellowship, was shot and killed after preaching to a group of Thai in a Bible-teaching session.

Koos Fietje immigrated to Canada from Holland with his parents at the age of 9 years. He married Colleen Cruikshank in 1963. Koos studied at OBC, graduating in 1969 with a B.R.E. in Missions. He was ordained in Forward Baptist Church in Cambridge, Ontario in September, 1972, prior to leaving for Thailand that year.

During their furlough, prior to returning to the field and to a martyr's death, Koos travelled across Canada preaching "The Kingdom of God" and had an impact on seminary and university campuses as well as in churches. His challenge was for men to go forward to be counted for Christ, reminding the Church that we are engaged in warfare. ■

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## **EXPECTATIONS FOR THE FUTURE**

### **ANNIVERSARY ACTION**

#### *By our Board and Corporation*

1. Eliminate the mortgage of \$551,000.00.  
This will save \$60,000.00 in interest per year!
2. Install a computer.  
This is critically essential for accounting, recruiting, alumni follow-up, and stewardship.
3. Pave our parking lot.
4. Increase the mailing list by 25 per cent.  
Please help us by submitting five names of friends who could become interested and involved in our ministries.

#### *By our Alumni*

1. Special "Homecoming" 90th Anniversary celebration for Alumni—October 13, 1984.
2. A "Shaping Tomorrow" Banquet especially for our Alumni, November 9, 1984.
3. \$130,000.00 toward the ministries of OBC/OTS. A \$35.00 gift from each alumnus would realize this goal!

#### *By the "N.E.W." Group*

This is our ladies' fellowship of OBC/OTS who are committed to Nurturing Every Woman. Their project for the year is redecorating the Guest Room in the OBC residence.

On Sept 12, from 2:00-7:00 p.m. they are also hosting a spectacular 90th Birthday Party on campus. Open to all our friends.

#### *By our Students*

##### **OBC/OTS Appreciation Week**

**Monday, April 2 to Friday, April 6, 1984**  
**10 to 11 a.m. in Hooper Chapel**  
**25 Ballyconnor Court, Willowdale, Ontario**  
**OPEN TO THE PUBLIC**

- **Monday**      Appreciation for our Founders
  - **Tuesday**     Appreciation for our Contributors
  - **Wednesday**   Appreciation for our Graduates
  - **Thursday**     Appreciation for the Place of OBC/OTS in God's Work Around the World
  - **Friday**        Appreciation for our Future
- PLEASE JOIN US!**

#### *By Churches and Constituents*

1. Recruitment.  
"90 more in '84". Increase our day school enrollment by 90 in our 90th year!
2. Church Support.  
"50 more in '84". We are trusting God to raise up 50 more churches who will financially support us by adding OBC/OTS to their budget.
3. Eliminate the Operating Deficit.  
During the last two years, we have built up an operating deficit of \$178,000.00. It would be marvellous if this could be removed by our friends this year.

# THE FUTURE OF CHRISTIAN COUNSELLING

by  
Dr. Rod Wilson  
and Dr. Siang-Yang Tan

## Biblical Basis

*"And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone." (I Thessalonians 5:14)*

Although we often offer a glib, "Christ is the answer", when confronted by other people's problems, it is clear from the Scriptures that ministering to people involves a spiritual discernment and wisdom that only Christ can give. The apostle makes it very clear that people differ in the types of problems they experience (idle, timid, weak) and that intervention (warn, encourage, help) varies according to the need. Even the two general classes mentioned in the passage (brothers, everyone) are linked with two unique responses (urge, be patient). We may conclude, then, that ministry is multifaceted in its understanding and treatment of problems.

This issue is captured in God's words to Job when he asks the question: "Who is this that darkens my counsel with words without knowledge?" (38:2). If counsel requires discernment and wisdom, it must come from a knowledge base. However, implicit in this question is the reality that it is possible to attempt counselling without such a base. Unfortunately, many Christian workers are put in positions where they "have to" minister, in spite of deficiencies in their training. Ultimately, the counsel they give may be well-intentioned but inappropriate for the given circumstances. In contrast, the ministry of Jesus had a solid foundation and always met the given need. And so He could tell the religious man of John 3 to be born again and the Samaritan woman of John 4 to give him a drink; responses that at a surface level seem to miss the essence of their difficulties but in reality hit at the core of their struggles.

Christian workers are not in the position of choosing whether they want to counsel or not. As Oates has



Dr. Rod Wilson is Professor of Counselling and Dean of Students at Ontario Theological Seminary



Dr. Siang-Yang Tan is Director of Counselling Services at Ontario Bible College.

argued in *An Introduction to Pastoral Counselling* (Broadman, 1959) the "choice is not between counselling or not counselling, but between counselling in a disciplined and skilled way and counselling in an undisciplined and unskilled way" (p. vi). As those who desire to help others, it is our responsibility not only to understand the relevance of God's Word, and the difficulties people are experiencing, but also to learn how to help people appropriate truth in their lives.

## Present Needs

The need for more professional, as well as lay counsellors to meet the ever-increasing and overwhelming demand for mental health services has been well-documented. It is also widely known that the majority of those with personal problems seek help from the clergy and family physicians, rather than from mental health professionals (eg. psychiatrists or psychologists). Lay counsellors have been found to be as effective as, and in some cases, even more effective than professional counsellors in helping people with specifically identified problems.

Recently, there has been an increasing number of publications on Christian counselling, and lay counselling, especially within the context of the local church. Many Christian authors (eg. Adams, Collins, Crabb) have advocated a scriptural or Biblical approach to counselling with special focus on the spiritual dimension. (This is often neglected by secular approaches.) Such authors also maintain that Biblically-based counselling can be done by lay Christians who either are specially gifted for this ministry of people-helping (cf. Romans 12:8), or at least possess personal qualities like goodness, knowledge of the Word of God, and wisdom, (cf. Romans 15:14). However, there is still a need for developing more refined models of Biblically-based counselling, and training

Christians in such counselling.

Informal interactions with various pastors and church leaders in the Toronto community have impressed upon us the great need for Christian counselling services and training. Many pastors are overwhelmed with requests for personal counselling, and have asked for further training for themselves as well as for lay counsellors who can then be involved in a people-helping ministry in their local churches. We are planning to conduct a more systematic survey (by use of a questionnaire) of the needs of pastors and churches in the Toronto community for Christian counselling services and training. In addition to counselling ministries within local churches, interdenominational, professional Christian counselling centres supported by various churches can also play important roles, especially in providing services that smaller churches are lacking.

#### Future Directions

*Given that counselling is an important ministry what are some of*

*the possible contributions that OBC/OTS can make in the future?*

The development of:

- counselling services that will reach the broader evangelical community;
- a training centre where pastors and Christian workers can gain supervision and training in counselling;
- an extensive bibliography in various facets of counselling so those doing counselling can be updated on relevant material on a given subject;
- a cassette tape ministry on subjects that have particular interest for counsellors or counselees;
- a one-year counselling training program for full-time workers who cannot afford to take a full year away from ministry (i.e. evenings, weekend classes);
- a seminar ministry taught on a

regular basis by OBC/OTS faculty as well as outside speakers for upgrading in counselling expertise;

—a phone-in counselling service staffed by faculty and students of the OBC/OTS community;

—research projects to be conducted on the effectiveness of training programs, Christian counselling approaches and refinement of Biblical models of counselling;

—graduate-level training and programs (an M.Div. program with a major in counselling has just been established at OTS);

—lay counselling training courses in OBC evening school.

Please pray with us as we plan our future in this significant ministry. ■

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#### ★William Tyndale and the English Reformation

*Dr. Geoffrey Bromiley, Senior  
Professor of Church History and  
Historical Theology, Fuller  
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#### ★Unreached Peoples

*Dr. Harvie Conn,  
Professor of Missions,  
Westminster Theological Seminary,  
Philadelphia, Pa.*

#### ★Doctrine of the Saints

*Dr. Donald Bloesch, Professor of  
Theology, University of Dubuque  
Theological Seminary, Dubuque,  
Iowa.*

#### ★1 Corinthians

*Dr. William McRae,  
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## **EXTENDING OUR MINISTRY THROUGH VIDEO**

by  
**Dr. Roy Matheson**  
O.T.S. Faculty

There is an anecdote about a college professor who could not teach his class one day because of other pressing commitments. He decided to record his lecture on a cassette tape and entrust the tape to a class member who would play it for the assembled students. The teacher left his appointment earlier than he expected and decided to drop by the classroom near the end of the period and pick up his tape. He expected to find twenty eager students listening to his recording. To his surprise, he was met by twenty tape recorders all taping his original tape!

This oft-told story is a reminder of the hazards of relying too heavily on audio-visual equipment in teaching. At the same time, it is possible to ignore unique opportunities that new equipment may make available. Rather than merely condemning the media for its anti-Christian bias, we need to ask ourselves how these avenues can extend the ministry of OBC and OTS.

A committee has recently been established at OBC/OTS to explore this question as it relates to videotaping. The video recorder/player is becoming a common item in homes

throughout North America. People go out for the evening and pre-set their machines to record their favourite television programs for enjoyment at a later time. Many churches are purchasing video recorders/players as Christian Education tools. Our committee at OBC/OTS is looking to the future and asking how this avenue can be a means of ministering more effectively to our constituency. A number of possibilities come to mind.

**Produce a series of adult and teenage Sunday School electives using College and Seminary faculty.** Some schools already provide a limited service of this kind and a number of churches have used the videotapes with profit. College and Seminary faculty are often asked to teach Sunday School electives but often must decline because of heavy preaching and teaching commitments elsewhere. Such a service as we envision would bring the faculty member with the desired content into your church for six to thirteen weeks. Tapes would be produced for 30-35 minutes with a discussion guide to be used for

the remainder of the hour. Picture your class sitting under qualified teachers for a series on the "Work of the Holy Spirit" or "Ethical Problems Facing Evangelicals" or an "Exposition of Galatians". Churches could rent such tapes and return them after completion.

A group of fifteen people recently met in our home for a study of "The Holiness of God". The medium used was that of videotape, featuring an excellent Bible teacher. The discussion that followed was animated and grew directly out of the tape they had watched. Such an experience need not be an isolated one but a growing phenomena as more tapes are made available.

**Taping of special events and conferences.** Three months ago, Ray Stedman, a pastor for more than thirty years in Palo Alto, California, lectured to other pastors and Christians workers at OTS. The auditorium was packed and the overflow crowd spilled out into the hall. Those who were present profited greatly from this pastor's seasoned insight and experience. Many others considered coming but were hindered by

OBC/OTS today at 25 Ballyconnor Court, Willowdale, Ontario



distance and time conflicts. Taping such an event would make it available to a broader audience. Yearly events such as our Pastors' Conference, Reach the City Conferences and Seminars, our Missions Conference, the annual Staley Academic Lecture Series and special chapel services could be used in a similar way.

**Use of video on satellite campuses.** In a day of continuing education, OBC and OTS have capitalized on this trend with an extensive Evening School program. In addition to the various offerings on the Willowdale campus, seven satellite campuses have emerged across Ontario. The total enrollment for all campuses during this school year will be approximately 1200 students.

Requests continue to come from such areas as Ottawa, Kitchener-Waterloo and Montreal. High travel costs and heavy commitments from present faculty often make it impossible for us to respond to these appeals. If classes were taped on the main campus, our ministry could be multiplied in a number of other places.

In the spring of 1984, OTS is offering a credit course entitled "The Christian in Business". It is being coordinated by Dr. Doug Webster, an OTS faculty member and Mr. Ray Binkley, a Systems Advisor for Shell Canada. A number of other business people in the Toronto area are involved as resource people. Such a course would be impossible to reproduce in another location because of the number of people involved. It could be shared through video, however, if such a service were available.

A number of details must be worked out before these dreams can be realized. The initial financial outlay for equipment and production will be high. Course requirements and supervision will have to be carefully worked out. Initial resistance to viewing a tape rather than the teacher will have to be overcome. These are minor problems when compared to the opportunities and possibilities of multiplying our ministries in the years ahead.

Would you like to become involved in a project that could make this dream a reality? Do pray with us. ■



## Ontario Theological Seminary

### 1984 Graduation Service

Sat. May 5, 7:45 p.m.  
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**Baccalaureate Service  
Peoples Church**  
Sat., April 28, 10:30 a.m.

Speaker:  
Rev Robert Duez  
OBC Academic Dean

## PREPARING OUR LIBRARY FOR OTS ACCREDITATION

by  
**Mr. Jim Johnson**  
 OBC/OTS Librarian

*"You have been weighed on the scales and found wanting."*

The prophet Daniel was called in to translate these words which had suddenly appeared on the wall before King Belshazzar and his guests (Daniel 5:27).

We, too, have received the handwriting, not on the wall this time, but in a letter. The letter came from the Associate Director of the Association of Theological Schools (ATS), who has visited our campus several times. And we know what it means without a translator: "The commission did note that OTS must be able to demonstrate that its library is an adequate graduate library."

These words sound innocuous enough, but they focus the spotlight on the only major barrier standing between Ontario Theological Seminary and its accreditation by the ATS.

As the oldest Bible College in Canada, we have been collecting at the undergraduate level for over eighty years. The question now is, "Are we adequate to support quality graduate education?"

### Our Goal

Our exceptionally strong Bible College collection justified beginning the Seminary eight years ago, and additional funding began at that point. We are now engaged in rigorous self-evaluation and beginning to make the needed mid-course corrections.

We want to build an excellent Seminary library while maintaining the quality of service to the Bible College at the same time. If we keep moving in this direction, we will fare very well the next time we face the evaluation team that will be sent by the accrediting association to rate our progress.

If the evaluation team came today, however, we would undoubtedly hear the same verdict as delivered by

the prophet Daniel. Fortunately, we have a few short years in which to avoid this fate.

### Our Needs

Thanks largely to student and faculty input, we have been able to identify the following four concerns as the areas of our greatest need:

*Retrospective Collection Development:* We have a great need for back issues of important scholarly journals, and for systematically filling in the gaps in our book collection as indicated by authoritative bibliographies. This need arises because we have only



been collecting at the graduate level for a relatively short time. A project such as this will probably cost about \$200,000.00 including the temporary staff to carry it out. We would also need to expand the library facility, which would involve additional funds.

*Computerized Acquisitions and Cataloguing:* We are buying currently published books at the level we should, but we cannot get them catalogued fast enough to supply them when they are needed—and the backlog of uncatalogued books is growing daily. We need to participate in a library network such as the University of Toronto Library Automation System in order to get the job done efficiently. The greatest hindrance here is the initial set-up cost. We are nevertheless planning to begin this type of involvement in the summer of 1985.

*Expanded Reference Collection:* We very often have the resources a student needs, but they are not available because someone else has borrowed them. This occurs primarily in the Biblical fields because so many students from both of our schools require many of the same materials. To solve this problem, we need a core collection which is always available in the library as well as the one from which books are loaned out. Only in this way can we meet the differing needs of both dormitory and off-campus students. A project such as this would initially cost about \$30,000.00. We would then need to add to it regularly and hire additional student help to reshelf these books since they are in constant demand.

*Continued Donor Support:* As already mentioned, we are buying current books at a satisfactory rate. The problem is that we are always overspending our budget. Despite its disproportionate needs, the library has also had to share in the financial constraints of the school at large. What has helped us survive are special gifts

designated for the library (such as memorial donations). These have amounted to thousands of dollars each year. With this need, in addition to the special projects presented above, we are completely dependent on the Lord to work through His people to supply the required funding.

#### Our Prognosis

As each of these four needs are met in the next few years, the library will be able to approach its judgment day with confidence.

Will our library meet accreditation standards? To a large extent, the answer depends on our supporters. If you give to the general fund, you are supporting the library budget in doing so. If you designate gifts to the library, these are added above the library budget. And even if you are unable to give, you can support us in prayer. "Except the Lord build the house (or library), they labour in vain that build it" (Psalm 127:1). ■

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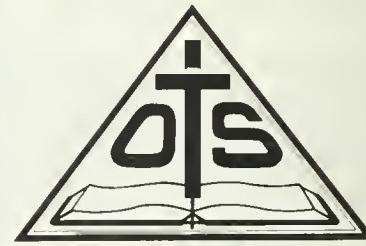
As a result, we are introducing Operation P.U.S.H.

There are many areas in which we could use your help one or two days per week during the school year, and on a daily-planned basis during the summer months. Some of these areas include painting, gardening, housekeeping, maintenance, clerical and secretarial assistance.

Would you be willing to volunteer your time and talents to OBC and OTS?

If you can help us, please contact Mr. Lorne Wicks (Assistant to the President in Business Administration) at (416)-226-6380.

Thank you for uniting with us to serve and help! ■



## OBC/OTS CALENDAR

Apr. 2-6	OBC Appreciation Week
Apr. 19, 23, 24	OBC Senior Examinations
Apr. 24-27	OBC Final Exams (Undergrads)
Apr. 27-May 2	OTS Final Exams
Apr. 28	OBC Baccalaureate Service, 10:30 a.m., at Peoples Church, 374 Sheppard Ave. East, Willowdale, Ontario
Apr. 28	OTS Graduation, 7:45 p.m. at Peoples Church
Apr. 29-May 13	Choir Tour
May 5	OTS Graduation, 7:45 p.m., at Bayview Glen Church, Steeles Ave. East of Bayview
May 14-June 28	OBC Summer Evening School
May 30-Aug. 31	OTS/IVCF "Crash" Greek Course
Aug. 6-14	OTS Summer Session
Aug. 20-25	OTS/IVCF "Build Your Faith" Series

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## UNCLE CONRAD GOSPEL MAGICIAN

I provide non-sectarian programs that are 20-60 minutes long, illustrating scriptural truths through the aid of magic (sleight of hand). These programs include my personal testimony and are suitable for such Christian gatherings as a change of pace for church school, church promotion, camp meetings, banquets, revival and youth rallies.

**PHONE OR WRITE:**  
Conrad Levesque,  
Box 23, Station R,  
Toronto, Ont., M4G 3Z3  
(416) 488-2779      (416) 429-3021

# FREE WILLS SEMINARS

## Hundreds have been helped

Expressions of appreciation by those who have attended our free OBC/OTS WILLS SEMINARS indicate that, indeed, hundreds have been greatly helped. Those who have attended have become better informed about how to properly prepare their WILL as the following remarks attest:

### From a pastor:

*"It was a blessing to find someone we could really trust in these matters. Our people have expressed a true appreciation for this unique seminar on Wills."*

### From a 76-year old man:

*"I knew those words were in my Will, but I didn't know what they meant until tonight."*

Two seminars are usually conducted the same day; one is given in the afternoon and then repeated again in the evening.

### Subjects covered:

- Why people do not make a WILL.
- The consequences of dying without a WILL.



by Rev. Elmer L. Cassidy  
OBC/OTS Field Representative

- Making your WILL a Christian testimony.
- The taxation of your estate at death.
- How to draft your WILL so that your present desires will still be fulfilled ten or twenty years from now.
- What is a holograph WILL?
- Should you name personal effects in your WILL?
- Should you leave cash gifts in your WILL?
- Choosing an executor.
- Information your executor will need to know.

- Common disaster clause.
- Jointly-owned property.
- Children born out of wedlock.
- Leaving bequests to grandchildren.
- Definitions of legal terms and "Per Stirpes" explained.
- Examples are given of common mistakes which can seriously change the original intentions of an otherwise "good" WILL.

An 18 minute movie is shown on the subject of making your WILL and time is allowed for a "question and answer" period. The seminar usually lasts 2 hours and is presented free of charge as a ministry of OBC/OTS to its constituency and their friends. It is not used as a fund-raising gimmick.

*You may not be able to attend a seminar but feel the need to discuss your situation with someone familiar with the subject. An OBC/OTS representative can arrange to see you when visiting in your area. Please write or phone the OBC/OTS Development Office, 25 Ballyconnor, Court, Willowdale, Ontario M2M 4B3. Phone (416)-226-6380. Give your name, address, postal code, phone number and age.*

Watch the mail for information about the time and location of the next WILLS seminar planned for your area as follows:

- March—Mississauga/Bramalea
- April—Hamilton/Stoney Creek
- May—Woodstock/Brantford

## BIBLES BEHIND "THE IRON CURTAIN"



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